THE INQUIRER

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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THE ADVENTURE

A PALE-FACED youth, outside the Conway Hall, London, on Friday of last week, said he wanted to go home to get some sleep. He had been attending the annual meetings of the General Assembly of Unitarian and Free Christian Churches. During the whole session of the meetings he had had four hours' sleep. He had not gone to bed at all on Thursday night. He had been up all night with a group of young delegates arguing and talking.

Talking until long after dawn is an adventure not frequently undertaken, and the subject must count for something. The annual meeting last week counted for something, perhaps a great deal more beneath the surface of the events. Willy-nilly the Unitarian movement is now cast for an adventure. That was felt in the atmosphere of the meetings of last week. Changes are taking place almost annually, but running through them all is the sense that there is something worth grappling with.

The Commitments

The Unitarian movement is now committed collectively to the following actions during the coming twelve months.

As a result of a resolution passed at the Annual Business Meeting an effort is to be made factually to study the crisis of what may be called the nuclear deterrent, and a report be delivered to the whole movement at the next annual meeting.

A newly-created Publicity Department will be engaged upon the task of helping "Advance Campaigns", advertising in the Press, and generally making it possible for the words Unitarian and Free Christian to be more widely known.

There is already in being an appointed group of ministers tackling, in co-operative thinking, issues of what may be called Faith and Doctrine. Their meetings are making headway. It is probable that early next year they will be able to present to the Unitarian movement, in book length, the results of their work.

The youth of the movement, under the bracing leadership of the men and girls they themselves have chosen, are stirring in a manner perhaps never seen before. It is likely that something of far-reaching consequence can come out of their enthusiasm. A meeting, organized by themselves, was an eye-opener for those who attended.

Practical Work

This is a list of committed activities. Perhaps there are others. But it is a formidable one to be read into a movement which, on the surface at least, is facing a decline. The truth of the matter is, of course, that no one knows what is declining or advancing. A religious movement cannot be assessed in that way. If those who are attached to it are alive and creatively doing duty in all the issues of religion, then obviously no matter what is happening to the outer structure, the inner life is abundant and adventurous.

But the abundance of life shown by the list we have just compiled needs to impose its own discipline. It is one thing to draw up plans on paper, or to be stirred by the enthusiasm of meetings, it is another thing to carry them all out. The appointed leaders within the movement, the ministers, are already tremendously worked (particularly those who are likely to be active in collective schemes). The laity are not as free as in the past to give their services, and they are not as numerous. Youth has the job, among other things, of learning how to earn a living. Collective action is a big adventure, but it is something perhaps never tackled by the movement on the scale suggested by these annual meetings. The greatest service that could now be rendered by the originators of all these activities is to plan, and plan carefully, how they can all be effectively carried out. The benefactors now will be those who will do all the thinking of application. One practical piece of work that can now be done and seen to be done effectively will be worth all the dreams and desires.

FIRST SUNDAY IN MAY

SOME sixty congregations will be taking part on May 4th in the services intended to mark the need of a collective conscience within the nuclear crisis. There will probably be more than sixty. We have heard from the Vancouver congregation, Canada, and from Evanston, Chicago, that they will be taking part.

Next week, *The Inquirer* will print special articles for the occasion.

It was intended this week to print a special prayer to be used by all those taking part, but circumstances have not made this possible. In any case, there will be sufficient unity between all the congregations to make any special indication of this unnecessary.

We wish to stress that this is only a beginning. It will lead to other plans according to possibilities and response.

It is urgently asked of ministers that they will send to *The Inquirer* 200 key words, not more, of their addresses. Future plans and suggestions will partly be based on this.

We would urgently stress the need for written communication. Nearly everything in the planning depends on this. Whenever such a communication is asked for only a few words will be required, but the few words will be a guide to future action.

THE PUBLIC MEETING

RELIGIOUS EDUCATION

THERE was a good attendance for the Public Meeting on Thursday evening, April 17, called to consider the problems of religious education. The able chairman was Mr. John Wilson, a teacher long known to Unitarians as an enthusiast for Sunday Schools and all forms of religious education, and he was supported by four acknowledged experts.

The first speaker was the Rev. Dudley E. Richards, Secretary of the Religious Education and Youth Department of the General Assembly, who spoke on the general topic, "What is Religious Education?" Mr. Richards said that the Chairman had pointed out that religious education was sometimes thought of as one of the more or less harmless "frills" in the ordinary primary and secondary schools; it was also sometimes thought to be one of the more or less harmless "frills" of Church life.

It was easy, he added, to say that you must teach people to love God and love their neighbours as themselves—and then to do nothing about it. But to work out any satisfactory scheme of religious education it was necessary, first of all, to make up our minds as to what we really mean by religion. Mr. Richards defined religion as an aspiration to heaven. "And what is heaven?" he asked. "Heaven is the perfection of all that the heart can desire. It is a striving after the best, the effort to attain what we passionately long to be and to see. Heaven is to have the best, to be the best, and to make the best of things, in both senses of that phrase—to endure if you cannot transform, but to transform if you can". Religion, he considered, was to develop the feeling for the indwelling God and the God without, and religious education was a process which helped a child to make heaven around him day by day.

Men and women, it was agreed, were usually at their best in a community, and anyone who wanted to teach a child something of religion would have to teach that child a relationship with the world around him and with the unseen world of the spirit.

In the earliest days this was done by a tribal community, which had a process of teaching technical skills, a process of teaching tribal laws and customs, and a system of initiation by which the boy or girl was guided into manhood or womanhood. As tribal organization gave way to a more modern state of affairs, this tribal teaching gradually gave way to a village teaching; the child was still a member of a small community. We had now reached the position in which we should be all world citizens, and most of us had at any rate a theoretical knowledge of that world citizenship. But before the world citizenship idea has really taken root the older citizenship—the citizenship of the tribe and the village—had disintegrated. Communities to which people belonged were now largely sectional—professional associations, trade unions, and the like—and these were to a large extent based on pure self-interest. The tribe, the village—those communities had the closest possible ties between neighbours. "Is there", Mr. Richards concluded, "a community of that sort in the modern world? Is there a community which looks inward and outward, backward and forward? I believe that there is—and that this tribe is the Church".

Children and Religion

Mr. Richards was followed by Mr. Philip Spencer, of West Bromwich, who is a Sunday School teacher and also a teacher in a day school, undertaking the immensely difficult task of teaching backward children. Mr. Spencer, speaking on "Teaching Religion to Children", gave an immensely interesting practical picture of the way in which he thought a satisfactory Sunday School could be organized. There were, he said, three questions to answer: What should we teach children, when should we teach it, and how should we teach it? The most important thing, especially with very young children, was to work *with* human nature and not against it. The capacity to respond was in all children from birth; we should not meet any child head on in collision; we should try to walk with him, showing him the meaning of new experiences.

In the lives of most children there were three influences—the influence of their parents, the influence of the day school, and the influence of the Church. The very young children—the 5-7 age group—had to be dealt with in an especially careful way. It was no use expecting such children to sit still for long; a story or a talk given to them could not last for more than ten minutes or so, or they got bored. The task of the Sunday School teacher at this stage was to get to know the child and to show him that people were interested in him. What we were teaching at this stage was, in the main, the fact that his church was a place where he was accepted at his own sake.

Later—from the age of eight to that of twelve—there was to be seen in most children the gradual emergence of a group loyalty; and it was possible to apply this. "This", said Mr. Spencer, "is the time to begin to talk Unitarianism. Not until about twelve is it possible to discuss religion seriously". Now there is room for discussion and argument, and from twelve years of age onwards it is possible to introduce the ideas of the other great religions of the world, to use the works of the poets and the painters, to bring the children into the company of great minds.

"The whole process", Mr. Spencer concluded, "will take ten years, it will take infinite patience—and when it is done the rest will lie with their homes and their parents".

Religion and Youth

Moving on in time, the next speaker, Mr. W. H. Lewis, of Flowery Field, Cheshire, dealt with "Teaching Religion to Youth". Mr. Lewis had also his special approach, since he is headmaster of a residential school for backward children. He made the audience laugh by saying that it was pure coincidence that two of the speakers at the meeting had, in their day-to-day work, to deal with backward minds; that was no reflection on the mental capacity of the audience in Conway Hall.

He instanced the International Scout Jamboree of 1957, when 25,000 boys of all nationalities camped near Birmingham, as an example of youth at its best; an Oxford friend had said that the present generation of undergraduates were clearer thinking and harder working than any generation of the past. But on the other hand, every serious-thinking person must be concerned with the behaviour pattern of some of our youth today. It was not a new problem; it was not a specific British problem. We heard of police having to patrol the corridors of American schools; and if we went back to the Bible the parable of the prodigal son showed that something like the "Teddy Boy" mentality was known 2,000 years ago.

In order to do anything for these young people we had to understand their mentality. There were physical and psychological changes which took place in the "teen-age" years, which often caused difficulty. The youth was often self-conscious, resentful of authority. They sometimes thought, in their own phrase, that everyone over twenty-one years of age "has had it". There is a new sensitiveness which comes to the forefront at this time, and the youth often expresses himself forcefully at home (as all parents know), but is reluctant to do so at school or at church. The boy or girl who is dull in mentality may then believe anything; the youth of average intelligence will question some things and will accept only reasonable answers; the brilliant boy or girl will question everything and will accept only a really satisfactory system of thought. If the church cannot provide a satisfactory system of thought the youth may be lost to it for ever.

There is, too, the feeling that religion is a joy-killer; the only way in which a minister, a youth-leader, or some other person in authority can gain the interest of youth is not by exhortation or preaching, but by taking part in the activities of young people. Mr. Lewis said that the best chaplain he had even known in a school for delinquents played football and cricket and table-tennis with the boys for weeks, gaining their respect as a "good sport", before he even mentioned morals or religion.

Youth must be shown that religion works, that it is worthwhile; it must be presented in language that is understandable. "The Church", he added, "must come into the world, through such organizations as the Boy Scouts, the Red Cross, the St. John's Ambulance organization: it should enter into such activities and help in them". The aim should be to give youth life in abundance, and to show that this can be given through the Church.

The Adult

The final speaker was the Rev. C. H. Bartlett, minister of the Unitarian Church at Stalybridge, who had to round the whole picture off by speaking on "Teaching Religion to Adults". Mr. Bartlett said that, while the younger years might be a preparation for adult religious education, religion was really a matter, in its final completeness, for adults, and for them only. It was sometimes thought that religion was a sedate, even a dull subject; nothing could be further from the truth—religion was the most exciting of subjects to study, since that study brought the students into contact with some of the greatest efforts of the human mind to make sense of the universe and to understand the fate of the human soul.

But it was really a matter for adults, who had cast aside the rosy spectacles through which many young people looked at life, and who could face life's tragedies as well as its triumphs honestly and ruthlessly. Only by the really adult probing of mind could we get adult religious education. "This", said Mr. Bartlett, "is far commoner than we sometimes think in our churches". Men, he added, are beginning again to ask: "What is all this for? What lies behind it?" There was, he thought, a new feeling back towards the religious solution of life's problems, often by those who would think of themselves as being right outside church life altogether.

The minister could try to lead his congregation to think of these things and to face them with adult strength of mind. But the minister was not a prophet of the Most High, bearing the true revelation of God. He was sometimes himself doubtful. "By the questioning, by the arguments of a class, one sometimes feels one's own abysmal ignorance".

It was necessary for the minister to throw himself and his congregation or his class back upon the work of the great geniuses of religion. Mr. Bartlett's conclusion was "Religious education for adults? Yes, yes; a thousand times yes! There should be an adult class for religious study in every Church".

THE ANNUAL BUSINESS MEETING

THE thirtieth annual business meeting of the General Assembly of Unitarian and Free Christian Churches was held in Conway Hall, London, on Wednesday, April 16, 1958, the Retiring President, the Rev. J. P. Chalk, taking the Chair at 10 a.m.

Following the singing of a hymn and devotions, conducted by the Rev. Maurice Bonner, the meeting stood in silent tribute to the ministers who had passed beyond the veil during the year, Herbert McLachlan, Herbert J. Rossington, J. Horace Short and Frederick May Eliot (President of the American Unitarian Association).

The President expressed the Assembly's cordial welcome to the Rt. Rev. Stephen Petho (Deputy-Bishop of the Hungarian Unitarian Church), Professor J. Ferencz (Chief Curator of the Hungarian Unitarian Church) and Dr. and Mrs. S. Van Woude (I.A.R.F.). Bishop Petho simply and briefly responded, "May the peace of God rest upon you all and give you success in your work".

Apologies for absence were received from Dr. Dorothy Tarrant and the Rev. Arthur W. Vallance. The meeting heard with interest and pleasure that Dr. Tarrant's reluctant absence was due to her attendance at Nottingham to be installed as President of the Classical Association and resolved to send her a message of congratulation. The meeting learned with regret that the Vice-President-Designate was under doctor's orders not to journey to London and requested the Secretary to convey to Mr. Vallance the Assembly's wishes for his speedy recovery of health. A message of goodwill was received from the Unitarian Church, Lagos, Nigeria.

Mr. John A. Ratcliffe (Stalybridge) proposed, and the Rev. John Maw (Cullompton) seconded, a resolution which was carried with great cordiality, voicing the Assembly's thanks to the Rev. J. P. Chalk for the services rendered by him as President during the past year. In reply, Mr. Chalk spoke of his gratitude to all who had helped him during the year. He was much heartened by the friendly reception which had been given to him during his presidential visits. He owed much to the kindness of hosts and hostesses. He thanked the G.A. headquarters staff for their help and his own congregation at Croydon for their co-operation.

The Rev. R. Nicol Cross (Guildford) moved a resolution, "That the Rt. Hon. J. Chuter Ede, C.H., J.P., D.L., M.P., be appointed President for the year 1958-59". Mr. Cross, of whose congregation Mr. Chuter Ede is a member, with a characteristic blending of wisdom and wit, commended Mr. Ede to the Assembly as a man of moderation, reason and balance, while Dr. F. T. Wood (Sheffield), in seconding the resolution, spoke of Mr. Ede as a leading politician in whose life politics, statesmanship and religion had gone hand in hand. The resolution being carried unanimously, the Rt. Hon. Chuter Ede, suitably responded, and then delivered his Presidential Address, a report of which appeared in our last issue.

The President moved that the Rev. A. W. Vallance, B.A., be appointed Vice-President for the year 1958-59 and the meeting gave its assent with unanimous satisfaction.

A Moving Report

The Report of the Council and the Audited Accounts for 1957 were presented by the Secretary (Rev. John Kielty) and the Hon. Treasurer (Mr. Ronald P. Jones). A report of Mr. Kielty's address on "The State of the Assembly" appeared in our last issue, and here we need only say that its candour and its challenge deeply moved the meeting which later in its proceedings commended the Council to give serious attention to his "revolutionary" suggestion that at its next annual gathering, to be held in Leeds, the customary programme of the week should be abandoned and the whole time devoted to a full and adequate consideration of the basic problems of our movement (e.g., ministry, finance, extension). Mr. Ronald P. Jones, in presenting the Accounts, was again able to commend them as showing a result satisfactory to a treasurer allergic to a surplus.

Hibbert Houses

The meeting was pleased to have the presence and utterance of the Rev. Griffith J. Spurham who for 18 years has been its representative in the guidance and execution of "a good Samaritan type of religion" expressed in the service of Hibbert Houses to the members of H.M. Forces serving over-

seas—at present in Cyprus, at other times in Egypt, Palestine and Syria. Two centres are now in operation, but at different times, determined by the location of the Forces, eighteen centres have been staffed and supplied to meet the needs of the Forces, and have helped men to maintain their moral or, as we would say, to remember their manhood. Owing to the smallness of our denomination, Hibbert Houses is the nearest we shall ever get to a chaplaincy to the Forces and Mr. Sparham asked for continued and generous support of their work.

Departmental Reports and Essex Hall

The Chairmen of the Departmental Committees were on the platform but were not greatly pressed with questions. Comment and query came from the Rev. Dr. John McLachlan (Belfast), Rev. G. S. Whitby (Sheffield), Mr. T. Wardle (Kendal), Dr. Adams (Bristol), Rev. R. N. Cross (Guildford), Dr. Ernest Green (Ditchling), Rev. R. McGraw (Birmingham), Rev. J. Cavileer (Glasgow), Rev. G. W. Parkinson (Doncaster), Mrs. Layton (Portsmouth), Rev. W. Tavener (Edinburgh). Consideration of space, together with the reporter's reluctance to assess the varying merit of what was said, must excuse the absence of the lines the speakers, perhaps, expected to read in this issue.

With reference to the R.E.Y.D. Report, the Rev. Dudley Richards took the opportunity to express the Department's very great gratitude to Mr. John A. Ratcliffe who, owing to the regretted illness of Dr. Wilde, had practically undertaken a second year of Presidential duty for the S.S.A.

In presenting the Publications Committee Report, Dr. Rowe drew attention to the forty years' continuous service in the Bookroom, including thirteen years in full responsibility as Manager of the Lindsey Press, and the Assembly readily seized upon Dr. Rowe's invitation to "give the paragraph a special cheer".

Mrs. Mitchell, Chairman of the newly-established Publicity Department, spoke of the purposes, hopes and plans of the Department and pointed out that the success it desired would depend in very large measure upon the enthusiasm of the individual members of our congregations and, immediately, upon their willingness to act upon the suggestions contained in the booklet, "Forward Together".

Mr. F. A. Martineau reported that the new Essex Hall is growing rapidly, the work being well up to the expectations of the architect, Mr. Taylor, who anticipated that the building would be completed in August. It is estimated that £5,000 or £6,000 more will be required to fill the gap between the funds raised and the total cost. Good progress has been made with the letting of rooms not required for the G.A. purposes.

The opening of the Hall will take place on Saturday, October 25, and the meeting learned with great pleasure that Mr. Ronald P. Jones has accepted an invitation to be the opener.

Further resolutions thanked the Hon. Treasurer, Mr. Ronald P. Jones, and the Local Treasurers, the Rev. W. J. Carter (Preacher of the Anniversary Sermon), the Rev. K. Sherratt (for conducting the service) and the congregation of Rosslyn Hill Chapel, Hampstead, for the use of that church.

RESOLUTIONS ON PUBLIC QUESTIONS

WEDNESDAY afternoon found the delegates engaged in their annual sport of trying to speak with a common voice on the major ethical issues of our day, this year guided by the skilled but firm parliamentary hand of their new President, the Rt. Hon. J. Chuter Ede. After warm expressions of gratitude had been expressed of the work of the Women's League in the last 50 years, the meeting finally turned its attention to the problems of war and peace raised in the leaflet, "A Call to Freedom". The Rev. E. S. Price, moving the resolution which called on delegates to seek freedom from fear and "pledge themselves to seek an alternative to war", was convinced that his was not a political resolution at all, but was based on the faith that just like the Society of Friends, the General Assembly also could arrive at a unity of affirmation and commitment on the moral problem of war.

Mr. Tom Wardle, seconding, claimed that our movement was spiritually "down-at-heel" and asked where was our commitment or the test of faith if none of us could individually drop an H-bomb and yet were afraid to "renounce war whatever the consequences". An amendment to this resolution, proposed by Dr. Boatman and seconded by the Rev. Ernest Penn, asked that the G.A. Council should set up a study-group of experts to discuss and pronounce on the problems involved. The Rev. Basil Viney wanted, as last year, to vote for both amendment and resolution. The Rev. R. McGraw wanted to vote against both on the ground that they were "platitudinous, parsimonious, petty, paltry and puny". The Rev. J. Cavileer felt it was inevitable that when we begin to find where we stand there should be some platitudinousness, and also wanted to vote for both. The Rev. Nicol Cross questioned whether any members of the congregations had even read the pamphlet. Mr. A. W. Blake wanted to support the resolution but Mr. Bartram wanted to vote against it. The Rev. John McLachlan was under the mistaken impression that he had been asked to speak, while Mrs. Dobson was disappointed at what she had looked forward to as her great moment of being able to vote for a resolution that would explore to the depths the moral feeling of our movement. Finally, however, the Rev. Randall Jones, with one of his inspired strokes of constitutional statesmanship, deftly suggested that the word "therefore" should be substituted for the word "that" in the amendment, thus enabling everyone to vote for or against them both together as they wished. The Assembly eagerly approved the amendment and embodied it in the resolution with only a few dissentients. In response to a demand for the number of dissentients to be counted, it was ruled from the chair that "those who retreat into their ivory tower cannot expect to be counted on the field of battle".

In pursuance of repeated warnings that the meeting would end precisely at the time stated, the chairman's bell rang just as Mrs. Inge Hyde was getting into her stride with quotations from Commander Stephen King-Hall and C. Day Lewis about how, with regard to the danger of genocide from the mere testing of nuclear weapons, we had almost reached a "point of no return", and the attempts of an outraged minority to extend the time of the meeting were lost amid the clatter of retreating delegates that followed the chairman's firm but polite closure of the meeting.

THE RECEPTION

THE handbook announced that the reception would begin at Rosslyn Hill Chapel at 4.30 on the opening day. But in actual fact it began in advance of that time, and not at the Chapel, but on the Northern line of the Underground. It was there, as ministers and delegates were making their way, that many first greetings were made, old-time friendships renewed and chats began. At the Chapel itself the first thing to attract attention were the pleasant, artistic glass-framed notice-boards without, and over which an electric lamp was hung. The message on the board was one of welcome to the delegates. Very soon the hall was crowded and people were squeezing carefully between the groups of twos and threes who were gathered exchanging news and views. And if sometimes one felt an unexpected push in the back or found someone treading on one's toes, well, no one worried over-much. A crush on such an occasion no one minds for it is pleasing to be meeting together again: good to know another General Assembly series of meetings is about to begin.

Retiring President Rev. J. Percival Chalk bade us welcome and we met Mrs. Bramsted from Sydney, Australia, who brought the greetings of our people "down under". Those of us who had been wondering whether the Hungarians would really arrive were soon satisfied for we heard that though they were not at the hall they had arrived already in

London. And smiling as always was Dr. Van De Woude, of the I.A.R.F., who had come in good time so that he might share fellowship with us in advance of the session of the meetings in which he himself was to participate.

And so with tea over we began to disperse. Some to the Temperance Meeting; others for a stroll and further chats before entering the Chapel for worship. A big company had participated in a pleasing time of fellowship and The Women's League had once more shown how skilfully it can attend to our needs on days such as this.

MR. PEPYS

AT THE GENERAL ASSEMBLY—I

Tuesday, April 15 (Budget Day). This day our Meetings to begin at the Chapell of Hampstead, where after a meeting of the Sunday Schoolers at Gordon Square, we to come and be received by our President, and may have a fine refreshment of tee and cakes. A great presse of parsons and laity, and by reason of the wintry weather still holding out, we not able to stroll or sit out on the lawn, as we were wont to do in past visits, so presently the hall do become a Congested Area.

Anon we all to the chapell for the service; the chapell of late new painted and the lights cunningly placed, in the modern manner, behind us as we sit. A very full congregation, even to the gallery, and the service taken by parson Sherratt of Macclesfield, who hath a fine voice. The singing of hymns very hertie and do thrill us to sing for once in a crowd, and to make a joyful noise before the Lord.

Presently an anthem and an offering taken (£64) and so to the sermon by parson Carter, of Newport in the Wight, who do give us a mighty good discourse on the liberal faith and how it be blown upon of late by the orthodox wrongly, through their distrorted view of it. And it is a marvel how he, being blind all his life, do yet read so easily from his braille script, but not well heard in some parts, I guess by reason of his preaching in a small chapell.

So, after a hymn and the Blessing, we home for a bit of supper and to bed in much content.

Wednesday, April 16. Upp betimes and to the Conway Hall for our meeting of Business, where first a vote proposed to give our thanks to parson Chalk for the zeal of his service and much travel among our churches, for their encouragement and benefit; and his congregation of Croydon do also merit our thanks for much sparing him from his pulpit. To this he do respond warmly, and next a vote to appoint Mr. Chester Ede as his successor, proposed by parson Cross, who do claim him to be one of his own flock at Guildford. He to speak with many little quips of witt, which do put us in good humour for the morning. This carried with much acclaim, and it is very observable for the first time in the history of our churches, we do have a leading statesman and a former Minister of the Crown for our President. He being invested with the chain of office, do forthwith give his Discourse with much eloquence and do match parson Cross with witt. So we do look with much content to more hearing of him in the coming year.

Next he to propose parson Vallance of Altrincham to be Vice-President; this being approved Mr. Secretary Kielty to present his report of the State of the Assembly and do note we should have three chapells, new or rebuilt, to be opened anon: but against this, our ministry do lessen in numbers each year and we must use all our powers to change this and to find better stipends.

He done, I to show the state of our monies, which do end with a commendable small deficit, with a gain from the new method of collecting by envelopes. And in the year we did receive the greatest benefit through bequests which did ever come to us, and thereby our gettings will be much increased.

Next the Chairmen of Committees to come upp to be questioned, and whereas in former years nothing did come of this, today many do speak and in especial on the Publicity Committee, formed of late, and how it should be of service to our cause. And among others parson Spurdens to tell of his work these 18 years with the Hibbert Hymns, also to the number of 18, which we did sett up for our Forces in the East and do now carry on in Cyprus.

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After much debate, there must be a stop so that Mr. Alan Martineau can report about Essex Hall, which he do expound with much skill and clearnesse, first, that the building do progress well and will be completed come August; next that the mighty great sum needed for this be almost got, and still wanting about £5,000 to finish it; and last that it shall be opened near the end of October and that the Trustees do appoint me to be the Opener, which I take to be the highest honour that can be, and will do it with the more pride, seeing that this year is my Jubilee there, I being first put on the Committee of the British and Foreign Association in 1908 and by some years the "oldest inhabitant" there.

This done, we must begone for our dinners, and coming back in no long time, do find the meeting already past some votes of thanks and appointments left over from the morning and into discussing the vote on a broadsheet, "The Call to Freedom" which parson Price do bring in, and then an amending vote sent by the chapell of Hull.

On these much discussion do arise and in the end the amending vote changed so as to follow on the first one, and so carried by a majority, with some against it and many abstaining.

Next come a vote from the Chapell of Chatham, very debateable and I doubt not would have raised much controversey, but the mover do greatly mistime her discourse and do read a length from a sett paper, and at the appointed time the President do declare the meeting closed, so the vote "talked out", as they say in the Commons; and all the meeting very well controlled by the President as befits a Parliament man of long experience.

(To Be Concluded)

SUNDAY SCHOOL ASSOCIATION

ANNUAL MEETING

New and Old Methods

"EARTHLY Fact and Seer's Dream" was the title of the annual report presented to this year's meeting of the Sunday School Association.

Where facts were concerned the report provided plenty, and many were encouraging. In the past year finances had improved, a new book of lessons was in the making, successful local conferences had been held and other activities encouraged.

Where dreams for the future were concerned the report asked how long had we to wait before all churches had Sunday Schools and all Sunday School Teachers put in touch with the Department.

There was lively and controversial discussion over a resolution which sought to ensure that all future Presidents were personal subscribers to the S.S.A. The resolution carried official support and it was argued that the purpose aimed at was to bring the conditions of this office into line with those pertaining to other official positions.

But the idea that an invitation to the Presidency should be governed by a 5s. annual contribution seemed repugnant to several speakers and in the end their view won. The resolution was lost.

Mr. J. S. S. Cooper presented the accounts for the last time as Treasurer and was thanked by Rev. J. Harry Smith on behalf of the Department for his faithful service and friendship over the years. Miss Hoggard, of Croydon, succeeds.

To the Presidency the meeting welcomed Mrs. Hannah Thrasher, of Stalybridge, whose claims for the office were set forth in moving tributes made by Mr. J. Radcliffe and the Rev. F. Cotter.

In her Presidential Address, Mrs. Thrasher said she accepted the office because it presented a two-fold challenge to both herself and her Sunday School. While she was carrying out her Presidential duties in the coming year four of her own

pupils would be taking over Sunday School work for which she had hitherto been responsible. Their success, she declared, would be her reward. Their criticisms helpful in making her realize her own weaknesses. Of failure she did not speak because of her faith in these young people. "I am confident", declared the new President, "that they will do well the job entrusted to them".

Mrs. Thrasher proceeded to recall the work of Sunday School pioneers—Robert Raikes, of Gloucester, John Pounds, of Portsmouth, and of others whose names were not known. These people had made Sunday Schools and the S.S.A. possible. The task now was to realize the present opportunities to the full.

One of our particular jobs Mrs. Thrasher stressed was to foster religious education in our own denomination; to make our own people know the meaning of the alphabetical abbreviations used in the movement. As a G.A. local collector for her church, this had been borne upon her very much indeed.

Mrs. Thrasher made appeal, too, for a readiness to experiment with new methods, new techniques. "I do not decry old ideas or old methods. There is much good in them but I do maintain that we must keep abreast of the times and find at least a happy medium between the old and the new".

Regret was expressed that Dr. Reginald Wilde had been prevented by ill health from carrying out Presidential duties during the year and a message of greetings were sent him.

Thanks, too, were accorded Mr. J. Radcliffe who had so helpfully deputized for him and served the Department so generously at a time of real need.

At the conclusoo of the business Rev. S. Knight made a statement concerning future policy at Great Hucklow which aimed at securing great efficiency and better service.

SOCIAL SERVICE DEPARTMENT

Annual Meeting

THE decision of the Social Service Department Committee to invite two of its members, Miss Stevenson and Mrs. Mitchell, to speak on "The Work of the Department" this year was more than justified. Not only was there a most encouraging attendance of ministers and delegates but both speakers held their listeners' attention throughout as they recited facts about the social service work with which their representation on behalf of the Assembly brought them into touch.

Miss Stevenson spoke of her membership of various committees linked with the Ecumenical movement. She felt Unitarian representation on such bodies was supremely important for it meant not only that our representatives obtained information about work that was going on but that people in other denominations learned about Unitarianism. A member of one committee on which she served had remarked to the speaker that she had not known about Unitarian Churches until she had met her and now she found them everywhere.

The speaker made a special reference to the forthcoming Inter-Churches Aid Week which was now an annual effort to help the world's refugees. There was to be a model refugee camp on display at St. Martin-in-the-Fields and she urged members to go and see it and learn something of what a refugee had to endure and go through.

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Another problem touched upon was that presented by the large number of young people, especially girls, coming to London, sometimes from the provinces and sometimes from abroad, and needing help and guidance on arrival because maybe they had not been met or lacked friends who could meet them. It was felt churches could do a great deal more to help in this connection. The same problem existed in the great towns where there were ports.

One important body on which Miss Stevenson serves is the Woman's Group of Public Welfare. Founded by Miss Margaret Bondfield who in war years had realized, specially at the time of the evacuation, how little townspeople knew of countryfolk and how little countryfolk knew of townsfolk. Today, forty-two organizations came together in this body to pool their knowledge and experience on social problems. A variety of matters had been dealt with.

A surprising fact revealed by the speaker was that few women were serving on Regional Hospital Boards. Hospitals had matrons and nurses on their staffs but not on boards of management. The Group had gone to a great deal of trouble to compile a list of hand-picked women eminently suitable for such public service. A form of social service offering real scope was that of helping mentally-sick people to re-establish themselves in community life again after leaving hospital. A real job could be done in preparing the family for the return of the patient; there was nervousness on both sides, and need often to create an atmosphere enabling the person who had been ill to feel that he or she was returning from a long holiday and a real welcome was awaiting. A major problem in our midst was that of loneliness, and the Women's League at its forthcoming annual conference was intending to make this subject their special field of study.

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Mrs. Mitchell, who was second speaker, told how she represented the movement on such bodies as The British Vigilance Association and the National Public Morality Council. These bodies were deeply concerned with the evils arising from traffic in persons. Their concern was to bring about a higher and equal standard of morality among men and women. Mrs. Mitchell took up the point made already by the previous speaker regarding the coming to large cities of young girls from other areas. The British Vigilance Association made it its business to check up on newspaper advertisements, especially where foreign girls were concerned, and to ensure that the advertisers were bona fide. The need for watching registry agencies of doubtful reputation and to seek licensing arrangements from such bodies as the London County Council had been gone into while further service had been rendered by social workers meeting boats at the ports. At Victoria Station in London a kiosk had been established by International Travellers Aid and was being staffed by one paid worker and a rota of voluntary workers. Help was needed for this form of service. Last year 500 girls had been helped and given friendship and protection.

The National Public Morality Council kept an eye on productions in theatre and cinemas with a view to ensuring nothing vulgar nor offensive was displayed. It had expressed concern about the number of publications containing pictures of nude women that were on bookstalls; kept watch on advertisements, especially the standard of those displayed on railway escalators, and taken other steps in the effort to achieve higher moral standards.

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Answering the question, "What Can We Do?", Mrs. Mitchell suggested articles dealing with these social problems in denominational journals, volunteers for social work at the railway stations and support of activities such as Friends of The Island sponsor.

Rev. P. C. Whiteman from the chair expressed the view that the experiment of having two of the Union's own people to speak instead of a guest speaker from without the movement had been more than justified. We had learned not only of what members of the Department Committee did for the movement but something of the social problems they encountered and the opportunities for service that they realized existed today.

The officers were re-elected. Rev. P. C. Whiteman (President), Mr. George Lowthian (Treasurer), Rev. Arthur Peacock (Hon. Secretary). Committee: Mrs. Crossley, Mr. W. Lloyd, Mr. J. Thackray, with the Hon. Officers and five persons to be nominated by the General Assembly Council.

THE MINISTRY

The Ministers' Meeting

THIS year the Ministers' Meeting was held, as usual, at Dr. Williams's Library, on the afternoon of Thursday, April 17, the Rev. J. Harry Smith being in the chair. The chief speaker was the Rev. Walter M. Long, who took as his subject "The Changing Form of the Ministry". He referred to the decline in our witness in the last half-century shown in the fact that our body now had thirty per cent fewer ministers than in 1915. Since that time there were three impacts that had altered materially the position of ministers and the Church; the impacts of war, the advent of the welfare state, and the spread of radio and television.

In the Church of England there was, however, among the ever-increasing number of ordinands a corresponding rise in confidence and enthusiasm for the Church. Unfortunately, among ourselves, the number of students for the ministry was not nearly sufficient to replace natural wastage. The question today was how to restore the feeling of the worthwhileness of our cause. The worker-priest movement in France was a response to the new conditions of our own time. The movement was disapproved by the Church authorities, but Mr. Long quoted from a book written by a priest who was affected, which showed that the priests who were prevented from following the priestly function along with work in industry, were feeling frustrated.

Mr. Long thought that our own ministers by taking a greater interest in the public affairs of the community could find a similar satisfaction and a means for intensifying their spiritual vocation.

In the discussion it was pointed out that all men, even all good ministers, have not gifts suitable for public service, and whether he was to have the opportunity of such service depended largely on whether his views coincided with those of the community. The general consensus of views was that such community work as Mr. Long had himself done so successfully was only one way to a successful spiritual ministry, but there were many others, since the purpose of the ministry, the fostering of the spiritual life, had not changed with changing years. One way in which the ministry had suffered was in the minister's inability to buy books in the way his predecessors had done, whilst the same financial limitations had resulted in the compulsion to spend a very great deal of his time in building up the material resources of his congregation. The result was less time, for thought and study, which was a potential source of weakness to our movement.

WOMEN'S LEAGUE JUBILEE

Annual Meeting

THE Women's League celebrated its Jubilee at the 50th Annual Meeting which took place at Conway Hall, London, on Thursday, April 17, 1958. Miss Ruth Herford, President, was in the chair and led the opening devotions.

Before the business began, Mrs. Fraser presented the President with a button-hole of freesias in honour of the occasion. Miss Herford, with a gracious word of thanks, turned to Mrs. Sydney Martineau, who was beside her on the platform, and asked her to accept the flowers as a mark of affection from the League. This charming gesture delighted the members and was received with acclamation.

Miss Herford expressed the deep regret of all that Mrs. Harold Baily was unable to be present owing to ill health and she promised to visit Mrs. Baily and to convey greetings and best wishes for her speedy recovery. Greetings had also been received from Miss D. Tarrant who was in Nottingham attending meetings of the Classical Association of which she had been made President.

Congratulations and good wishes had been received from several of the founder members, including Miss H. Hargrove, the Rev. E. R. Lee, Miss Grace Mitchell, Mrs. C. Sowers and Mrs. A. A. Tayler. Messages were also read from Mrs. Kierkegaard, Copenhagen, from the Western District League and from the following organizations: The General Alliance of Unitarian and other Liberal Christian Women of America, The International Union of Liberal Christian Women, The Unitarian Women's League of Copenhagen, The German Women's Group for Liberal Christianity, The Women's Group in Geneva of the Swiss Union for Liberal Christianity, and The Association of Universalist Women, U.S.A.

The Secretary's Report included a survey of League activities during the past fifty years. The Treasurer's Report, presented by Mrs. Howarth on behalf of Mrs. Baily, showed how the financial position had been greatly helped by the Expenses Fund. Mrs. M. Whitaker, of Doncaster, proposed a vote of thanks to the officers and their re-election for the ensuing year. The vote of thanks to the Central Committee was proposed by Miss W. Bishop, of Huddersfield, and it was announced that the newly-elected members were Mrs. Burnett, Mrs. K. Murren and Mrs. Graham Short.

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The various sectional secretaries then gave short reports:

Fellowship.—Mrs. Mitchell spoke of the valuable work done by District Fellowship Secretaries and of the advantages of enrolling all who were eligible to become Fellowship members. Many introductions had been effected and contact maintained with all unattached branches and with every overseas branch. Every branch should keep a constant watch for all who might benefit by this welfare activity of the League.

Friendly Links.—Mrs. Beasley expressed regret at Miss Wilford's resignation on account of ill health and voiced the gratitude of the League for her years of loyal service. Links have recently been formed with Australia, Holland, Canada, U.S.A., and even one with East Germany.

Publications.—Miss Tayler presented the report on behalf of Miss Tarrant. Two Jubilee publications were now on sale, namely, the Jubilee Booklet and a new edition of the League History, with an additional chapter which brings it up to date. Mrs. Penwarden was thanked for distributing the League Letter and Mrs. Redfern's resignation from the editorship was much regretted. At this point the President called Mrs. Redfern on to the platform and presented her with a sheaf of roses as a token of appreciation of her splendid work during the last seven years. Mrs. Maurice Jones was welcomed as the new editor.

India Fund.—Mrs. Thomas gave an outline of the League's work in support of Miss Barr during the last twenty years, with special reference to Mrs. Sokell's treasurership. Mrs. Sokell made friends with whom she corresponded and this was undoubtedly an important factor in her success. Tribute was also paid to the substantial help given by the Canadian Service Committee, and Mrs. Thomas concluded by saying that in helping the India Fund we made a real contribution to social progress.

International.—Miss Garry reminded members that the International Union of Liberal Christian Women had been founded by Miss Brooke Herford in 1910, in order to spread the idea that patriotism is not enough but must be enlarged by international co-operation. She referred to the excellent conference held at Arnhem in 1957 and spoke of the hopes of another at Chicago in the coming summer.

Kindred Societies.—Miss Stevenson gave an account of the various social welfare organizations on which she and other members represented the Women's League. It was important that we should take our place with the other denominations and do our part in helping to meet the social needs of our time.

The Liverpool District Women's League had sent an account of their inaugural meeting on October 3, 1908, and of their pioneering work in the early days of the League. This was read by Mrs. Fraser and its vivid terms, enlivened by humorous touches, reminded us of the splendid efforts of our first members to whom we owe so much.

In her presidential remarks, Miss Herford laid emphasis on the need for looking forward. During these fifty years the League had developed much, but a great deal of work lay ahead. Let us try to get all the women in our churches to become active members of our League, remembering always

that our first aim is to quicken the religious life of our churches.

The meeting closed with the singing of the hymn which had been written by the President for the occasion.

Members then adjourned to the Cora Hotel, where tea and conversation were enjoyed and a magnificent cake, kindly provided by Mrs. Howarth, was cut by Miss Herford and distributed.

Thus ended a day which will be forever memorable in the annals of the League.

M.G.M.

YOUTH MEETING

"THE YOUNG UNITARIAN FACES THE MODERN WORLD"

WHATEVER may be said about his views, the Rev. Ronald McGraw, of Birmingham, speaks with conviction, not least when he is championing the cause of youth. His address to those who attended Wednesday evening's Youth Meeting at Bell Street Mission, Edgware, was energetic, concise, definite.

He told an assembly of some one hundred and thirty adults and young people that when the adult world was not sitting in stupid oblivion before television screens, it was driving about in matchbox cars, or watching twenty-two men kicking a piece of leather, or filling in the pools. It was a world that had sold the past for a welter of putrifying standards. It had passed by young people, but they must accept the challenge; take the world and shake it vigorously. Rock 'n' roll, eccentric dress, aggressive attitudes could stay or go—as long as young people felt the need to make an individual impact on the society of mankind.

Our responsibility was to show them how. Were we doing it? More important, was it effective? Any kind of contemporary youth group must have a goal, a technique for achieving it, and a basic approach to young people. At present, the Unitarian approach was amateurish. Like the Uzalum bird of mythology, it was flying round in ineffective circles. The modern world demanded an expert's approach, up-to-date methods and ideas. These were available from sources. The time to use them was long overdue.

Mr. McGraw's forthright remarks were discussed by Miss Rosemary Blake (F.O.Y. Bristol), Mr. Ivan Knowlson (U.Y.P.L. London), Mr. Martin Davies (U.Y.P.L. Liverpool) and Mr. Donald Dunkley (U.C.M. and Chairman). From their sensible, honest contributions, obviously reflecting more minds than their own, certain facts were clear.

First, there is a dissatisfaction with current Unitarian outlook and practice. The movement is not felt to be making any real contribution towards world problems. The challenge of sin, degradation, war, misused power, for example, is not being taken up. Too many Unitarians are drifters on a sea of trivial activities, punctuated by sermons which come and go as passing ships.

Second, this dissatisfaction is not fraught with pessimism; on the contrary, there is a strong, vital urge to break the trend. Young people wish fervently to do something both for themselves, for other people, and for the world. They are not going to accept their lot. Frightened they may be, inexperienced and bewildered—but the fight is on and capitulation out.

Third, there is a sincere longing for adult help and leadership. Differences there have been—always will be—between young and old, but to those who would become real partners, real friends, understanding, competent advisers, a place is waiting. The parsimonious moralists, such as are ten-a-penny on many church committees, need not apply: they will find no welcome.

It is difficult to convey the atmosphere of this meeting. No display of emotion was seen. Speakers from the platform and floor were forceful but dignified; their words were critical, reactionary, but intelligent and considered. Perhaps the best summing up is to be found in the remark of President J. Chitter Ede when he said: "I have been attending this sort of meeting for sixty years. It is running true to form, but for the first time it has been exhilarating".

A collection taken for the youth societies represented amounted to £16.

THE INQUIRER

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South-East Wales District Women's League: The Annual Meeting of the South-East Wales District Women's League was held at Trebanos on Thursday, March 13. The devotional service was conducted by the president, Mrs. Lewis Edwards, of Cefn Coed. In the unavoidable absence of Miss Ruth Herford, Mrs. B. Janes filled the gap by reading extracts from the lives of Octavia Hill, Helen Keller, and Florence Nightingale. Kind words of appreciation were spoken by Mrs. Thomas, of Nottage, and Mrs. Thomas, of Pontypridd. The Business Meeting followed. The Secretary's Annual Report and the Treasurer's Report were read, also reports were given by secretaries of branches of their activities during the year, showing a good years work. A report of the Central Committee was given by Mrs. M. J. Davies, of Trecynon. A letter was read from Mrs. Mitchell, National Fellowship Secretary, re Fellowship Members. It was proposed and seconded that a donation of £2 2s. be given to the India Fund.

Allostock: Here for the first time, and very successfully, the traditions of Mothering Sunday in the afternoon of April 16 were observed when an encouraging number of mothers of the scholars who attend this village Sunday School and Chapel were presented with a spray of Anemones by their children. This followed a charmingly-delivered speech of thanks for mother-love and care by Shirley Hopley, a loyal scholar and the first Village Queen, in company with her Attendants. The scholars also contributed to the service in singing two very appropriate hymns. The observance proved to be in every way still another happy and encouraging innovation in the life of this village Chapel and Sunday School.

In the evening of the same day the Mothering Sunday traditions were also observed at Brook Street Chapel, Knutsford. The scholars acceptably sang the Mothering Sunday Carol and, having brought their mothers to the service, presented them with a small posy of Anemones, generously provided by Mr. D. W. Douglas, the Chairman of the Congregation, received from the hands of Wendy Buckley, the Chapel and School Rose Queen and Knutsford's Royal May Queen. She also very delightfully expressed on behalf of all her fellow-scholars the thanks they owed to their mothers for their love, guidance and example. The services at both Chapels were conducted by the Rev. Albert Smith.

Croydon: In spite of the distances most of the members have to travel to the services, and thanks to the good work of the officers and committee, with co-operation from all concerned, including that given by visiting ministers, the recent annual meeting received a heartening report on the work and worship of the church for the past year. Increases in attendance, membership and financial responses were mentioned, especially those financial contributions made for charitable purposes. The minister, the Rev. J. P. Chalk, was complimented on his appointment as president of the General Assembly, an honour which, it was felt, was shared by the congregation. The report and the statement of accounts, together with a resolution submitted at a special meeting of the congregation to empower the trustees to sign an agreement for the building of the new church and a church hall were duly passed.

Crediton: The South-West had its Good Friday meeting, though not on such a large scale as the North-West. Nevertheless, some fifty people attended the Good Friday service at the Bowdon Hill Unitarian Free Christian Church, Crediton, including representatives from Cullompton, Exeter, and Sidmouth, as well as members of the local congregation. There were even two visitors from our Britton, London, congregation present. The service was preceded by tea, provided by the Crediton ladies, and at which Mr. T. K. Mathers, on behalf of the congregation, gave a warm welcome to the visitors. He said this was the forty-ninth meeting of this kind on Good Friday, and they hoped to arrange special celebrations next year on its jubilee. The service which followed was conducted by the Rev. H. Whittaker, of Sidmouth, and the lesson was read by the Rev. J. W. Muir, of Cullompton. The Rev. Dr. Meyer Kluger, new minister of Crediton with Exeter, gave an impressive address on the meaning and significance of the Cross.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

The Melbourne Church

Sir,—I trust you will allow me space to answer the letter from Messrs. James and McAughtrie and Mrs. Clayton on Humanism, Theism and, in particular, the genuine and realistic acceptance of Theists in the Melbourne Church.

The assertion of Messrs. James and McAughtrie that they have never attempted to exclude Theists is comforting. They are the only people who could know. For example, on one occasion, when I was Secretary the Committee was asked to refuse membership to an applicant because Messrs. James and McAughtrie said he was not suitable for reasons which they refused to divulge to the Committee. Some members, including myself, refused our blind support but the majority voted to exclude the applicant.

Apart from this, it is getting down to "bare bones" indeed to try to prove that a genuine and realistic acceptance of Theists exists by saying that they have not been physically excluded from the Church. When Tom Wardle, in the September 14 *Inquirer*, spoke about including Humanists and Atheists he did not mean this mechanical kind of acceptance. He said so specifically . . . "A sort of second-class membership, the status of 'attender' is doomed to failure".

Of course, there are still some Theists in the Melbourne Church. They are permitted to listen to Humanist sermons. They are even encouraged to assist financially. They were—until it was closed up a year ago—allowed to take part in a fortnightly discussion group.

But real and genuine acceptance? Let those who are interested study back issues of the Melbourne Church paper, *The Beacon*. The issue of January, 1953, contains an address in which the speaker says, "To me, faith in God is a militant business. . . ." That was over five years ago and I cannot find a similar expression of belief since then.

It is also asserted that Messrs. James and McAughtrie do not know of any efforts by myself and others to promote acceptance of Theists. They can hardly have forgotten that during the time I was Secretary and since I made continuous and unavailing efforts to persuade the Committee to offer the person I quoted above the opportunity of giving another broadcast or address. Recently he was asked to give an address on a specific secular subject. At least this is a beginning though it has taken five years.

I find it peculiar that my "presumption" in writing in the name of the Church should be deprecated. I did not write in the name of the Church. I made it quite clear I was writing as an individual member. Moreover, I would remind Mr. James that he has never hesitated to send his own, often extreme views, to all kinds of publications, signing himself as Minister of the Melbourne Church and without consulting the Committee.

The whole situation has already been described as "odd". But perhaps the oddest, and saddest, aspect is that I, as a member of the Melbourne Church, regularly attending Services, can only establish a reasonable discussion on these matters with the leadership of my own Church via *The Inquirer* and some twenty-four thousand miles of ocean. That, however, is another matter.—Yours,

Melbourne, Australia. *Roy Hartlopf.*

Our Chapels

Sir,—With apologies and your permission, might I make a comment on the interesting account of Rosslyn Hill Chapel in your issue of March 29. One paragraph (page 99) is so cramped in theology as to be misleading. It is stated that "two world wars, the slump of the 20's and the disappearance of Victorian Hampstead have meant that up till quite recently it had become impossible to heat and keep open the chapel", etc. This is mixed and far-reaching causation with a vengeance. The "disappearance of Victorian Hampstead" and its deterioration into a close suburb of London had taken place well before the 20's, though a remnant of Victorians survived out of one season; "the slump of the 20's" did not occur till the 30's, and the First World War ended a generation before the Second World War began.

I can vouch that neither the change in character of Hampstead nor "the slump" had any visible effect on chapel life during my ministry (1922-8). There were large morning congregations in which the Law was quite remarkably represented, listening devoutly to the Gospel. There were always evening services, attended by 50 or more people, according to my recollection. It is worth putting on record we had boys in the choir then, recruited through the zeal of the Headmaster of an L.C.C. School. All through the 20's the Chapel could be said to be flourishing and its ministry was carried to a wider public through regular long reports of (long) sermons in the Hampstead Press.

Inevitably the church suffered like others in the Great Dispensation of the Second World War when London shepherds lost so many of their sheep.

All good Christian and Humanist Unitarians will rejoice to know that the long winter of its discontent in the second war is over for Rosslyn Hill and that it is now rising on one open wing like a phoenix from the cold ashes in its boiler—*per ardua ad astra!*

May it be added that one would have liked to see some reference to the laymen and laywomen who have adorned the chapel record by their public and humanitarian services, e.g., the great pile of the Law Courts in Fleet Street, *si requiris monumentum*.—Yours,

Gomshall. *R. Nicol Cross.*

Unitarians and Friends

Sir,—Grenville Needham's letter strikes a welcome note of practical religion which is all too often absent from the Unitarian world of theory and ideals. The U.Y.P.L. has not found it easy in the past to achieve its aim of "service to the community"; but in recent months much has been done by working in harmony with the Quaker youth movement. The "Young Friends" have had many years' experience in social work, and it seems foolish not to work in conjunction with them when we each have so much to gain from mutual help in attaining the same goal: "service to the community".

Those week-ends which have so far been held have had tremendous success. But even though we have gained from the organization of the Quakers, there is still the need for leadership on the Unitarian side. Leaders are all too rare in the U.Y.P.L., and it occurs to me that the "Work Week-End" offers tremendous opportunity for the adult leader to take a hand. Adult leadership in the youth club and in the U.Y.P.L. branch is something which few churches have succeeded in developing satisfactorily. The "Work Week-End" provides a unique opportunity for the older person in the church, the Sunday School teacher, or even the man on the back row who seems to fit into no particular category, to take the lead and help the younger generation to help the community. Frequently it has been found that young people will rise magnificently to the occasion when there is any hard work to be done—much to the surprise of their elders. The secret of success, of course, is that the job should be worth doing, and that it should have the appearance of an achievement when it is done: the most usual, and the seemingly most satisfying task has been the redecorating of a house under the leadership of the Family Service Unit.

Our young people *will* work; they *will* prove their worth; but—they must have leadership. That leadership must come, not from the ministry—goodness knows, they have more than enough to do already—but from the laity. There must be a score or more of men and women in the denomination with the time, energy, and enthusiasm to lead youth in service projects. Where are they? Who are they? When will they come forward?—Yours,

Bolton. *Martin B. Davies.*

Stopford Brooke

Sir,—Mr. Downing's note in your issue of the 5th prompts me to remind your readers that Stopford Brooke, on his secession from the Church of England in 1880, did not join the Unitarian or any other religious denomination. May I quote from my father's *Life and Letters of Stopford Brooke*? "He felt no attraction to nonconformity in any of its varieties, and absolutely refused to ally himself with a sect. . . . When he left the Church he did not pass from the fold of one denomination into that of another, but simply stepped out into the wide world of God and humanity. . . . Certainly the Unitarians rejoiced in what he had done, but their rejoicing was based on the fact that he had boldly vindicated the principle for which this body, amid much obloquy and misrepresentation, stands—that of veracity in religious expression. . . . He sometimes called himself a Unitarian, but not in the sense of being a member of the body. And he greatly disliked the name".—Yours, etc.,

Ewhurst, Surrey. *Maurice Jacks.*

Reporting

The Inquirer is indebted to the following ministers for reporting the Annual Meetings: The Revs. Donald Maw, W. J. McEldowney, Arthur Peacock, Geoffrey Pettt, John Rowland, and Harry Smith. Mrs. Mitchell reported the Women's League Jubilee meeting.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

SOCIAL SERVICE

By Donald Dunkley

(Third-Year Student: Unitarian College, Manchester)

WE stood before the wreck of a garden outside a rather battered door, and knocked hard. Within the house were the screams of children and the blare of a radio. A pause, and Mrs. W. opened the door. She was tired, nervous and held a few months' old baby in her arms. "We've come to decorate", we said as we entered her home. The small council-house living-room had but three chairs, a table and a radio, the kitchen was literally empty but for the stove; upstairs a double bed in each room. The house was filthy and damp and it smelt. The kitchen was lined with grease and all the walls were stained and dirty. Mrs. W. and the eldest son were employed. She had nine children who, despite their laughter, were tense and despairing like the remaining household.

There were five of us, three girls, two boys, all Quakers save myself. We were to clean and decorate a bedroom in the hope that this family might, with the help of a clean, bright room and the encouragement of the Family Service Unit (FSU) case-worker, be inspired to clean the rest of the house. So we set to work. The day was a cold but dry February Saturday. Three other work-groups were similarly employed with other families in the suburbs of Manchester and local towns, and two further groups were helping to decorate two Units. Wherever we worked we laughed and joked and talked, and because we were doing solid work we were happy.

Every year the Manchester Young Friends co-operate with the Manchester, Salford, Oldham and Stockport FSU in such a week-end work camp. The FSU is a voluntary organization, working to help families who are breaking down, through the friendly, unofficial help of a trained social case-worker. Last year six Unitarians joined the camp, but this year there were fifteen of us from the surrounding U.Y.P.L. branches and the Unitarian College, including four who travelled down by car from London—amongst whom was Ivan Knowlson, the League's National President. The camp takes weeks of detailed preparation. Committees were staffed, families interviewed and costs agreed, rooms measured, equipment gathered and paint ordered, publicity duplicated and workers enlisted, catering planned and food purchased.

The camp, centred on the Mount Street Friends' Meeting House in central Manchester, began properly on Friday night. A skeleton staff worked into the small hours packing food and checking materials. Early on Saturday morning work campers mingled with city office employees as they arrived outside Mount Street, dressed in old clothes and carrying rucksacks and sleeping-bags. Fifty-nine young people in all participated over the week-end. The day commenced with silent prayer in the Meeting. The groups set off into the city to catch their buses, armed with paint brushes and sandwich-dinner packets.

The day passed happily, work interrupted only for cups of tea liberally provided by the families, and sandwich-dinner eaten amid paint and newspapers on the floor. Saturday is laboriously spent scraping filth out of corners and washing down walls and ceilings, patching up broken plaster and in one house re-hanging a door. Towards evening work speeds up as you race to get one coat on all over before it is time to go.

By seven in the evening small parties of tired, paint-stained young people return to Mount Street, rejoice in soapy, hot water and turpentine. Then a change of clothes and we were ready for the three-course dinner industriously prepared by the hard-working girls in the kitchen. Soon we relaxed and joked and the singing began. Many were the songs exchanged and many the friendships made. By eleven, those who were to sleep at home had gone; the rest talked idly to the small hours; some took a midnight hike around the sleeping city; the sensible burrowed into their sleeping bags atop rubber-pew mats loaned from the Meeting.

A peaceful night, undisturbed even by the chiming town-hall clock, saw us nearly fresh for the morning. A quick breakfast, the arrivals, meeting for prayer and the buses to the suburbs. Sunday is a long, tiring day of careful second coats and much cleaning. By evening the few remaining faithfuls reported that three houses and the two Units were finished. The two remaining families agreed to finish off their own rooms. Back at Mount Street the final "clear-up" had ended, the last meal served, brushes and half-empty paint tins stored away, the finances checked (from Friday to Sunday workers paid ten shillings for meals plus their own bus fares) and the keys handed to the caretaker. Those who were not already sleeping peacefully in their own beds after a hot bath made fast home to do so.

And they were all happy inside, for they had done something real, loving and worthwhile. So ends another work camp, may there be many more—but not just yet!

A NEW VENTURE

By The Editor: The Supplement

It has become almost a ritual for U.Y.P.L. leaders at some time during their ascendancy to decry the gulf which exists between young Unitarians and their adult counterparts. Seemingly, no feat of engineering has yet succeeded in "bridging the gap".

Notabilities in the field of Sunday School and church work have likewise informed their listeners of the need for a stronger liaison between the two endeavours. Here also, apparently, the gulf remains.

Perhaps the time has come for a new approach. A recent suggestion is that District Associations should have a Religious Education and Youth Department, similar to that of the General Assembly. Its function would be to bring Sunday School Unions, U.Y.P.L. Regions and District Associations into closer relationship with each other. Presumably, it would be composed of representatives of each body whose object would be to co-ordinate the aims and activities of their constituent groups.

So far as known, this suggestion has been considered by the officers, at least, of two Unions and Regions, one group in the Midlands, the other in the North.

The Northern group arrived at certain conclusions: namely, that while the original suggestion of creating a District Association R.E.Y.D. should be the ultimate aim, it could not be realized at present owing to the geography of the area. A possible first step, however, could be to merge the Union and the Region into a single body with the title of The . . . R.E.Y.D.

This move is not suggested in the original proposition, which allows for the continuance of Unions and Regions as independent organizations, and it was anticipated that objections would be raised by those not wishing to see either the Union or the Region lose their separate identities. Nevertheless, it was felt that the object of creating an R.E.Y.D. on the lines mentioned would be defeated if the Union or the Region continued to exist as at present.

Consequently, agreement was reached on a plan of action. The Union and the Region concerned will be asked to consider a merger. If and when this takes place a new society will arise, having on its management committee representatives of the children, young people and adults of the churches in the area. Its activities will be so designed as to combine the work and promote the aims of the *church as a whole* in the field of religious education and the development of the young.

Further developments will be made known on this page.

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 27, 1958

ABERDEEN, Unitarian Church, Stone Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Mr. T. ELWYN NICHOLAS
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
AMESBURY, Unitarian Church, Knowsley Road, 11.15, Rev. R. GILL, 3, Mrs. F. S. PRICE
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. SPENCER
BELFAST, All Souls, Fitzwilliam Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BIDDULPH GREEN (nr. Stoke-on-Trent), Unitarian Church, 11, Miss L. M. HOBSON
BILLINGSHURST, Free Church, High Street, 11, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Brassey-street Road, 6.30 (May 4) Mr. F. A. FITZPATRICK
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Wyverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCCRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SIDDALL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. WILLIAM LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Supply
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. JOHN BOWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BOWLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BOWLES, 6.30, Mr. R. L. NICHERSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. S. H. KNIGHT
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Mr. JARMIN DAVIES
CHATHAM, The Church of the Great Compassions, Hanmond Hill, 3, Mrs. DOLE HYDE
CHELTENHAM, Parabola Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. L. A. GRIBBLE, 6.30, Mr. A. PATTERSON
CHESTERFIELD, Elder Yard Church, 10.45, Rev. ERNIC SHAW, 6.30, Mr. F. E. GREAVES
CHOWBENT, Chapel, Atherton, 10.45 and 6.30, Rev. KENNETH TUDOR
CLEVE, Free Christian Church, Beach Street, 6.30, Supply
CLEVEDON, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, 1st Sunday in the month)
DEVIZES, Wilcox Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTER
DERBY, Pyke Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Dr. JEREMY GORING
DONCASTER, Free Christian Church, Hall Gate, 11, Mr. TREVOR JONES, 6.30, Rev. F. SORELL
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. PHILIP C. WHITEHOUSE
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. J. MCCLELLAND
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. BRUCE FOGLOW
DUNSFOLD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITBOURN
DUNDEE, Unitarian Church, 33 Constitution Road, 11, Supply
DOWNPATRICK, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAYLOR
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-KELLOCK
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11 and 6.30, Rev. JOHN CARYSFORT
GLOSSOP, Pikestaff Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GOOLE, Boston Street, 3, Rev. J. M. QUIRK
GUILDFORD, Ward Street Church, 11.15, Rev. R. NEVIL CHEW
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Students
HALIFAX, Northgate End, 10.45, Rev. J. B. TOWERS, 6.30, Mr. J. DONNELL
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISON HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Supply
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. TOWERS
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PEISE
KENDAL, Market Place, Unitarian Chapel, 6.30, Mr. T. WARDLE
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11, Rev. ALBERT SMITH, 6.30, Mrs. E. A. LEAH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. GOLLAND
LEICESTER, Northampton Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11, Rev. LEONARD MARSH, 6.30, Mr. J. GREGORY
LEOMINSTER, Secretary, Miss J. E. LOCKLEY, Killiney, Garth Road, 11, ——
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMPTHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TAYLOR
LIVERPOOL, Renshaw Free Church, 11, Rev. NORMAN KIRKHAM
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KIRD MURDOCH
LIVERPOOL, Gateacre Chapel, 11, Rev. STANLEY R. BUTLER
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Rev. NORMAN KIRKHAM
LIVERPOOL, Hope Street, 6.30, Rev. S. R. BUTLER
LIVERPOOL, Ullet Road, 11 and 6.30, STUDENT
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Miss M. K. GIBBY
LONDON, Bolton, Fifth Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SHORT
LONDON, Forest Gate, Upton Lane, 6.30, Miss L. M. HOBSON
LONDON, Golders Green, Hoop Lane, 11, Rev. JAMES KELLY, 6.30, Mr. F. C. SMITH
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. RALPH E. GRIMWADE (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAIN
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TEBBUTT
LONDON, Ilford, High Road, 11 and 6.30, Mr. T. E. EMLYN
LONDON, Islington, Upper Street, Pentonville Hill, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. R. TAYLOR
LONDON, Lewisham, Lee Bridge Road, Kingston Green, 6.30, Rev. F. HAWORTH
LONDON, Mansfield Street Church, Rodney Green, 6.30, Rev. DUDLEY RICHARDS
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LOWE
LONDON, Stoke Newington, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. JONES
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PRESTON (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. LEE
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. HELLABY
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. FOOTE, 6.30, Student
MARKYATE, Unitarian Church, Market Buildings, 6.30, Mrs. MARION HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. WILDE
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE RONDEAU
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARMAN
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Church Anniversary
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. KENNETH WRIGHT
MANCHESTER, Renshaw Street Mission, 6.30, Rev. STEPHEN PETHO
MANCHESTER, Stand Chapel, Whitefield (May 4) 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SUBBATT
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MEOPHAM, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 3.15, Rev. D. C. DOEL
MORETON-IN-MARSH, 3 and NEWTON ABBOT, 6.30, Rev. C. G. TOZER
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORRS
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SMITH
NORTHAMPTON, Kettering Road Church, 11, Mr. J. V. KNIGHT
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, ——
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON BEVERLEY
PLYMOUTH, Unitarian Centre, Hoxton-Devonshire Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNDAS
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. STURGESS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. HELLABY
RADWINTER, Hanns, The Meeting House, 11, Rev. J. W. DUNDAS
RAWMARSH CHAPEL, Nr. Harworth, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. P. W. BAKE
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Ashbrow Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOORE
SHEFFIELD, Pubwood Old Chapel, 11, Rev. F. SORELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, Lowden Road, 6.30, Rev. LAWRENCE REDFERN
SOUTHEND-ON-SEA, Eversley Road, 6.30, Mrs. J. WILLIAMS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30, Mrs. MURDOCH
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SHARPLES
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWANSEA, Pentyrch Free Christian Meeting House, 11, Rev. B. VINEY
SWINTON, Swinton Hall Road, 10.45, Student, 6.30, Rev. P. B. GOODWIN
TAUNTON, Mary St. Chapel, 11, Supply
TEWKESBURY, Old Meeting House, Ashchurch Road, 6.30, Rev. G. KIMBELL
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. ALEC L. PEGLOW
TORQUAY, Unity Church, Monmouths Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month), ——
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. L. A. GRIBBLE
WALSALL, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Supply
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. G. WILLIAMS
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. A. B. DOWSING, STUDENT, 6.45, Rev. A. B. DOWSING
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. STEAD
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PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. PRATHERPENNY, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. EDMONDS, Manse Telephone LX 3321
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ANGUS CAMPBELL
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B.C. Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. HEWITT

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NEXT WEEK

There will be further reports on the Assembly Meetings, and comments.

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LONDON DOMESTIC MISSION SOCIETY

Annual Meeting

at the

Mission Centre
28 Bell Street, Edgware Road, N.W.1

TUESDAY, APRIL 29th, 1958
at 7.30 p.m.

Addresses by

The Rt. Hon. J. CHUTER EDE,
C.H., J.P., D.L., M.P.
President of the General Assembly of Unitarian and Free Christian Churches

and

Councillor the Rev. WALTER M. LONG
Minister and Missionary at Bell Street

It is hoped as many subscribers and friends as possible will show their sympathy and support by being present.

Refreshments will be served at 7 p.m.

THE BRITISH AND FOREIGN BIBLE SOCIETY

ANNUAL MEETING

in the

WESTMINSTER CENTRAL HALL

on

WEDNESDAY, 7th MAY, 1958
at 11 a.m.

Chairman:
THE RIGHT REV. LESLIE W. BROWN
(The Lord Bishop of Uganda)

Speakers:
THE RIGHT REV. F. DONALD COGGAN
(The Lord Bishop of Bradford)
THE REV. DR. WILLIAM J. PLATT
will present the Annual Report

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